he uses the word " law " in all these senses, without ever dreaming that there is any difference between them; constantly asserting of a general fact what is true only of a property of matter, and of a physical cause what holds good only of a moral precept.

Thirdly—and this is his most inexcusable oversight—he overlooks altogether that adjustment of natural laws to each other, whereby the results are often of the most complicated character, and such that they cannot be anticipated by human foresight. While all events are occurring according to the law of cause and effect, they are not happening in, that orderly and regular manner which we call a general law. On the contrary, many events arc falling out in an accidental unforeseen manner, which is fitted to make man feel his helplessness. The author, in disregarding thin circumstanco, this complication of the arrangements of Providence, find the consequent dependence of man, has overlooked a principle in the Divine government as important as that method of general laws on which his attention has been exclusively fixed.

Fourthly, and ns following from the ovcrsiffit last mentioned, he has neglected to observe that mankind are as dependent on the arrangements of Providence as they are on natural and organic laws. Hence the efficacy of prayer to bring ar answer is boltlly denied, and no encouragement given to faith, to a sense of dependence, and to other graces, such as iaith, submission, meekness, and patience, so strongly recommended by religion under all its beneficent forms, and so becoming on the part of man in the state in which he is at present placed.

Fiillly, lie robs the sufferer of everything fitted to impart true consolation. A poor widow has her houuo burned, or has lost her husband in consequence of the shipwreck of liis vessel; and all the comfort that thiy philosopher has to offer is, that it in a good thing that fire burns and that winds blow. He comes to her and H».ys, ' Would you have fire not to burn? then remember, if it docs not burn it <%'mw>t warm you." " Would you have winds not to blow ? then bear in mind that the air will become so stagnant that you cannot breathe it.*' Whatever the prudent and worldly may say to such a system, when his plans are all prospering, and he is hymning an anthem ofprai.se to his own wisdom, the sufferer feels that ik* nwd.s to be told of an overruling Providence which has appointed that particular event for good, and of a living God who feels for the sorrows to which his iTeatureH are exposed.

Sixthly, he iuili»:iiuites for individuals and communities an unreasonable extent ofbenelit to tie .vwwred by the mere observation of general laws. It is amusing to notice the wrath (all cool though ho usually be) into which he works himself when blaming mankind for not observing these laws, and the constant predictions which he is uttering about their producing an Elysian perfection, when they shall have become HO wise as to allow phrenology to instruct them. Surely there must hi- Hwm:thmg wrong in human nature when it has so neglected

these laws for six thousand years, is the reflection which rises up in our minds on reading his language; and is there not a risk, we are inclined to whisper in his ear, that this evil nature may abide with us in time to come, and disappoint some of his brightest expectations? Is there not a risk, too, that if men by natural laws could do all which Combe supposes, they might be tempted to abuse their power? The wise will rejoice that, then, in this system of checks in the providence of God that man is often ivndf-rcd helpless, and is at all times dependent; for they see that Hm'h is the HelfiHlmeHH of the race, and sudi the power of their l€wer propensities, ihnl if they <;ouUl do more by natural laws, the evils which abound in society would be fearfully im:re.as<ul. We, too, look for the duwn of a brighter era in our